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

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Part II, p. 378, called attention to "Abu-l-Mutzaffar Tâhir Ibn Muh'am-mad al-Isfarâini," died 471 A.H.=1079-80 A.D., while Šahrastâni was not born until 479 A.H.=1086-87 A.D. Brockelmann, *Gesch. d. Arab. Lit.*, I, 387, No. 8, prefers the fuller name listed by Haji Khalfa, ed. Fluegel, Vol. II, p. 283, No. 2390: Šahfûr ibn Tâhir. His book is characterized by Haji Khalfa as a small book in fifteen chapters; the nature of its contents is sufficiently clear from its title: "Exposition on the religion (i.e., of course, Islam) and distinction of the sect that is saved from the sects that perish." Haarbrücker used the book in Rödiger's excerpts from the Berlin manuscript (No. 2801, as listed by Brockelmann, *loc. cit.*). Pages 416 ff. Haarbrücker quotes from Bâb 13, fol. 56 ff., of this book to the effect, that "Tâh. al-Isf. führt . . . als solche Sekten [which arose in Islam, but are no longer accounted as belonging to it] ausser den bereits genannten . . . noch folgende auf: . . . [p. 420] Die Jazîdîja von den Chawâridsch."

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#### ETYMOLOGICAL MISCELLANIES

A. Various attempts have been made to account for Greek *κόλυμβος*, (ις) Latin *columba*. The word appears to be a fifth-century word, and one of its earliest occurrences is in Aristophanes' *Birds*, page 304. It is there found among the enumeration of eighteen birds, between *κερχνής*, "the common brown-, or screech-owl," and *ἀμπελὶς*, "the Bohemian chatterer." Translators have connected the word with *κόλυμβάω*, "to dive, to plunge headlong," and have rendered it by "the diver." In Latin *columba* (also *palumbes* and *palumbis*) designates "pigeon, ring-dove." Walde sees in the Slavic *golabъ*, "pigeon," a Latin imprint. The Old English *culfre*, *culufre* (English *culvre*), is regarded by Berneker, *Slavisches Etymol. Wörterbuch*, page 323, as being borrowed through Celtic from the Middle Latin *columbula*, Romanic *\*columbra*. Prellwitz (*Etymol. Wörterbuch der griech. Sprache*), and others see in *κόλυμβις* an original color-designation, and point in proof of this to Old Prussian *golimban*, "blue," and Russian *goluboj*, "blue." Homer not infrequently mentions the pigeons, but he uses the words *πέλαιαι*, *πελειάδες*. *Κόλυμβις* does not appear to be used earlier than the fifth century. The word occurs in Egyptian, however, much earlier, i.e., at the time of Rameses III in the twelfth century. In Papyrus Harris I, 20, b, it appears for the first time, written *gair pt*.  i.e., "bird of heaven." In the time of Piankhi, c. 728 B.C., the word occurs again in the graphic form  *gr pt* (see, Benson-Gourlay, *Temple of Mut*, 372, 377). There can be little doubt that we have here the original, and that Greek *κόλυμβος* (ις) is borrowed from the Egyptian. Coptic preserves the writings *σpOMITE*, *σpOMITI*, *σpOOMITE*; *σpE*, "aves," *σpO-M-ITE*="bird of heaven." That this

designates a certain kind of a pigeon becomes clear from the combinations  $\sigma\rho\text{OM}\Pi\text{Ϟ}\Delta\lambda, \Pi\iota$ ;  $\sigma\rho\text{M}(\Pi)\Delta\text{N}, \text{TE}$  "turtur," ( $\text{תִּיר}$ ,  $\text{τρύγων}$ ), *Grompe*, it may be mentioned incidentally, occurs also as either a feminine personal name, or else as a word of endearment, in a Coptic letter from a certain David to "Grompe," asking her to send something to a certain Peter (Crum, *Coptic Ostraca*, No. 337). Since among the ancient Egyptians the ring-dove(?) or else the pigeon as a generic term was styled "the heavenly bird," one may conjecture that this designation was not unknown to the Hebrews and may have been a factor in leading to the adoption of the  $\text{περιστερά}$  in Matt. 3:16; 10:16, etc., as the symbol of the Holy Spirit.

B.  $\text{Πέλτη}$  seems to be another word that must be added to the list of Semitic loan-words in Greek. It occurs only in Xenophon, *Anab.* i. 10. 12 (with the gloss  $\text{ἐπὶ ξύλον}$ ), and in Philostratus, *Icon.* ii. 32. Hesychius and Suidas explain  $\text{πέλτη}$  as being identical in meaning with  $\text{δορυ}$  or  $\text{λόγχη}$ . Suetterlin (*Indogermanische Forschungen*, XXIX, 126) compares the word with Old High German *scallan*, "to push, to strike," Old Saxon "to push a boot," Old High German *scalta*, Middle High German *schalde*, "a perch used for pushing boots." Suetterlin's comparison is not very satisfactory. This rarely used word  $\text{πέλτη}$  must be regarded as being derived from  $\text{קֶלַע}$ , Hebrew  $\text{קֶלַע}$  "sling."  $\pi$  being a mistake for  $\kappa$ , in the same way as  $\text{νίγλα}$  ( $\text{τρόπαια παρὰ Περσais}$ , Hesych.) may be a mistake for  $\text{δίγλα}$  = Assyrian *diglu*, "banner, trophy" from *dagālu*.

C.  $\text{קֶרֶקֶר}$   $\text{krkr}$ , Coptic  $\text{σΙΝσωρ}, \text{ϠΙΝσωρ}$ , Hebrew  $\text{כֶּכֶר}$  (in Sachau, *Aram. Papyr.*, No. 1  $\text{כֶּכֶר}$  with nasalization like Coptic), a talent containing 1,500 shekels (= 300 argenteus; according to Rashi and Ibn Esra in commenting on Exod. 38:25 = 3,000 shekels but it appears also in Egypt as a piece of money of less value), is another word which demonstrates the commercial influence of the Semites. The word has gone over into Greek under the form,  $\text{κίρκος}$ , "ring"; Latin *circus*, "circle," a meaning that can be easily accounted for, since the original sense of *kikkar* (= *kerker*) is "round," cf. Brown-Briggs-Driver, *Hebrew Dictionary*, s.v.  $\text{κίρκος}$  was generally derived from a supposed Indo-European root *\*qere-* "to turn, to bend," in view of Lithuanian *kreivas* "distorted, wry," Lithuanian *kreipti*, "to turn," Slavic *krivŭ* "crooked," *o-krinŭ* "round basin," Lithuanian *skrėti* "to move in a circle," etc. The Semitic origin of  $\text{κίρκος}$  furnishes a more satisfactory explanation.

D. In looking over Möller's new edition of the Rhindpapyrus, I met a loan-word which is new. Coptic *tolc*, "to pull out, to pluck off" (hair, ears of wheat, etc.), is also found in late Egyptian as *tlg*.<sup>1</sup> *G* as older rendering

<sup>1</sup> The corresponding hieroglyphic word *rugai* is probably to be emended into the same word (perhaps *\*ti-ru-ga*), (determinative, bandage?). It is to be observed that here (with the object: sufferings, imperfections) the original meaning of the verb is still present, and not the later Coptic development.

of Semitic *Qoph* is not infrequent. The word *tlg*, therefore, corresponds to Semitic **طلق**, "to run free, to be free, to separate, to loathe"; Ethiopic, "to obliterate, to efface" (i.e., "to make something indistinct, loose, free?, to do away with," same as Arabic (see Dozy and Lane) originally, "to free, to give up, to let drop, to want to do away with"); Aramaic, "to throw, to throw away"; Syriac, "to miss, to disappear, to get lost" (Pa. "to destroy, to remove"). The original or primary meaning: "to remove, to do away with" is everywhere clear. It fits well into the late Egyptian specialized development. I wish to raise the question: Is this Egyptian loan-word to be regarded as an Aramaism, on account of its late occurrence,<sup>1</sup> or has the Egyptian, as so often, preserved the Canaanitic word, which accidentally is lacking?

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<sup>1</sup> Time of Augustus. The orthography, however, makes it probable that the word was introduced into Egypt somewhat earlier.